

Albanian migration during the post communist transition and the European integration in global era

An intercultural reflection

Dott. Agim Leka, PhD Candidate
University "A Xhuvani", Elbasan, Albania
Member of Parliament , Albania

Abstract

Migration is a human experience, which has arisen and developed in relation to the human society itself.

In our era, immigration is associated with the integration and the globalization. Immigration is a modern intercommunications between cultures in a world increasingly with more multicultural, or in a world with a hybrid culture.

Western multiculturalism as a space wherein the Albanian cultural integration moves.

After the collapse of the communist system and coincidental that occurred the great things happening in the xxi century, the immigration can be a field study by the Transitology

At the time when the crisis of philosophical thought is present, this phenomenon can be studied by a reflective philosophical thought (philosophy reflective)

In this paper I am focused on Albanian emigration. Even and in the case of Albanians immigration is a similarity to the historical processes of Jewish people.

Albanians have realized two tragic exodus mythical proportions: on xvi century to the Italy and on 90th years of xx century to the Greece

The causes of this exodus were political reasons: In the first case (xvi cent.), was the Ottoman occupation of Albania. In the case of the 90th years of xx century, was the Albanian idolatry, atheist, and socialist totalitarian regime.

Nowadays Albanian emigration continues, and the main cause is the economic and social.

Integration as a cultural movement of the identity: Albanian integrating movement.

Identity is a process, a movement where function three vectors: identity, being time and space. Integration is analyzed as a category which functions in relationship with identity

Europe was more than an old house for Albanian emigrants. It was a new relationship. It was the new unknown culture.

This road passes between assimilation and isolation. The most useful and the most effective vehicle of integration is the adaptation of immigrants.

The integration and returning in home in time of globalization are not divided. On our days the key "returning in home" has a new dimension.

In the global era between the individual and the fatherland (motherland) has a spiritual cultural relations. This relationship is there an ideal content. It is an eternal bond and is not as dependent on material factors.

Integration of migrants passing through colliding positives and negative; progressives and regressive.

The religion identity of Albanian is not any essential structural component of their identity.

The religion of Albanians as a part of their culture. This tendency of European society is an integrating space for Albanians. So unlike all Muslims of other countries, Albanian Muslims are integrated quickly and easily to the European secularist environment.

Keywords: Transitology; the modern migration (tragic exodus); the integration as Europeanization; modern man and the intercultural education

The Emigration as a subject study of Transitology

Immigration has been studied previously by anthropology, sociology, social geography, economics and law sciences. Now later this phenomenon is being studied by the political science, the political philosophy and the history. I thought that the emigration is a very important object for study by the *Modern Transitology* (Dankwart Rustov, 1970).

The failure of classical Transitology in our era, has come because it is based on assumptions and not philosophical truths. One of an incorrect assumption was that all totalitarian regimes of the countries of eastern Europe including the Albania, were considered like the communist countries or communist regimes under the proletariat dictatorship!. (Genov 1996, 39).

The collapse of totalitarianisms and transition, the emigration and the integration are a global phenomenon, which get across the empirical discipline boundaries and can be studied from *Reflective philosophy*.

I believe these two theoretical disciplines will take the necessary and the proper place in the field of education and research university, not only in social and economic branches.

A short history of Albanian emigration

The migration is a part of existence and the history of Albanian. The migration, has been started at least in the xi century.

In xiv-xv century the Albanian emigration had assumed as an exodus. The first direction of exodus was Dalmatia, Venice, and Fano, Ancona, Pezaro Italy.

The second direction was Thesaly, Eubea, Beoti, Atika of Corinth in Greece and southern Italy and Sicily.

The biggest wave of migration of Albanian people happened after death of the Albanian national hero Gjergj Kastrioti (Scanderbeg) (1468-1744).

After the creation of the independent Albanian modern state (28 November 1912) the migration flows of Albanians continued.

The most of Albanian emigrants leave from home between two world wars. This emigration is the wave of *modern Albanian immigrants*.

However all the Albanian exoduses have had as a major cause the political cause.

The third wave of Albanian emigrants is on the last decade of 20th century after collapse of the totalitarian socialist (1990). In this year the majority of Albanians was unemployed, homeless and on the verge of starvation.¹

The brutal totalitarian dictatorship, the absolute lack of freedom and human rights and poverty, were the main causes of migration of Albanian migration.

Therefore, the migration of Albanians is connected with the integration and modernization or the Europeanization of Albanians in the Western civilization.

Causes of mass emigration of Albanians:

¹ The interview of Gani Xhengo, the photograph which realized the photography of first Albanian cargo ship (mythic Albanian Exodus), full with emigrants from Albania (Durrës) to the Italy (Brindiz), in August 7, 1991. This photo is named *"Through to the West"* and the Benetton considered as its photo. (The Newspaper "Shqip", August 29, 2012; page 18-19)

Table 1

Causes of emigration	%
Poverty and unemployment	74,5
Social and cultural causes	22,0
Political reasons	3,5
Total	100.0

Source: IOM, 2006. *Albanian Migration Current Situation*. Page 108

In social and cultural causes are part of 57.5% of immigrants seeking kinship and 37.5% of them migrating for study.

In this paper, we do not have the object of migration the Albanians from Kosovo, by the cleansing Serbian policy in former Yugoslavia as and the migration from Macedonia, Montenegro, Persheva Valley or other places where Albanians live.

The Albanian Diaspora

The *Diaspora* includes the Albanians that emigrated up to the end of the Middle Albanian period (no later than the beginning of the 18th century). As result, they don't themselves the modern name "*shqiptarë*".

The Italians-Albanians, whose mass emigration goes back to the 15th century, call themselves "*arbëreshë*", and mostly live in Southern Italy (Calabria and Sicily).

I am referring the Diaspora, because in case of the Albania she has a *great role during all the history*.

"With the exception of the Jews, Albanians represent, proportionally the world's largest Diaspora. Roughly 40% of Albanians lives outside the borders of the current Albanian state- the result of the arbitrary drawing of borders and mismatch between their national state and nation"².

From 6 million Albanians, 3,3 millions of them living inside of actual state borders of Albania.

The Greek- Albanians, whose emigration goes back to the 14th century, call themselves *arbëreshë*, but are called *arvanites* by the Greeks. They are settled on Ionian coast line, in Peloponnesus, around Athens and various Greek islands.

² Xh. Lloshi "*Albanian*" published in: Handbuch Der Sudosteuropa-Linguistik. 1999, Harrassoëitz Verlag.Wiesbaden pp 277-299

They must distinguished from the *Çam* (Tscham), who belong to the Albanian area; although *arvanitika* - the idiom of *Arvanites* – is closer with *çamërishte* as a South Tosk dialect.

Same small enclaves of Albanian Diaspora are in the former Yugoslavia, in Bulgaria, and in the Ukraine.³

The colonies include the Albanian who settled in foreign countries beginning from the 18th century... The largest colonies were created in Turkey, Romania, the United State of America, and Egypt.

The xx century was for Albanians as well as for all the peoples of the Balkans a century wars, *a century of genocide and massacre of nationalist terror*.

These are the main causes of migration in this peninsula including Albanian him.

In the middle of the twentieth century, over 400 thousand Albanians, by forced by violence from the communist Yugoslav state, to leave their former territories in Kosovo and other former Yugoslav republics and migrated to Turkey.

The Albanian Emigration after collapse of socialist totalitarianism

The tragic Exodus of Albanians, began on 2 July 1990, with the great influx of Albanians in western countries' embassies in Tirana.

This event was the result of a terrible hatred of Albanian people against the communist dictatorship. So the motive of the event was a genuine political motive, despite the poverty and unemployment had reached its peak and the economic crisis was at its boiling point.

During Albanian socialist idolatric and atheist totalitarian regime (1944-1990) every Albanian, who was trying to leave the country, punishable by imprisonment for treason against the fatherland. If he crossed the state border can be killed by border guards.

Still today there is no official number, how many people were killed in the Albanian border by border guards, because they tried to cross the border.⁴ The totalitarian Albania have been a great prison of people.

So the Western Europe until of the 90 years had no any perception on Albanian immigrants.

³ Xh. Lloshi "Albanian" published in: Handbuch Der Sudosteuroopa-Linguistik. 1999, Harrassoëitz Verlag.Wiesbaden pp 277-299

⁴ "Studi migration emigrazione studies", Estratto, centro studi emigrazione- Roma. Anno xxxv- September 1998- N.131 pages 499-516

In the best case this perception was identified with the perception of Albanian immigrants from Kosovo, who were allowed to move, by the communist government of the former Republic of Yugoslavia.

The ignorance over the Albanian immigrants by the public European opinion, was a factor that complicates their cultural integration in the countries of the West.⁵

The first station of exodus of Albanians to Western Europe, was the Greece and the second station was the Italy.

In March and August 1991 in the Italy flocked around 50,000 Albanian refugees. In March 1997 went to 30,000 refugees in Italy and in Greece went 40 000 others.

In 1998, Greece made amnesty for legalization of 450,000 Albanian refugees. Another amnesty did in 2001.

Albanian migration in these two neighboring countries had biblical proportions.

The Adriatic sea become the great scene of many tragedies of Albanian emigrants who fled to Italy. Meanwhile, the mountains of South East of Albania became the hell roads to the Greece. Still up today, have not found many bones of the Albanians dead in these streets of death. A great number of people are the Albanian missing people.

Migration routes of Albanians, were wet with many tears and human boundless pain. Just at the end of the twentieth century and smack in the middle of modern western civilization!!⁶.

Along with the massive emigration of Albanians appeared some negative social phenomena and illegal, unknown to the Albanians.

It is appeared the falsification of personal documents, trafficking of people, drugs and arms, prostitution, and organized crime. The not legal crossing borders became a normal occurrence!

These negative and dangerous phenomenon became a fast profit sources for a group of people and founded the basis of the Albanian mafia, which became a very cancer in Albania and in many other countries of the world. For the Albanian people this is the time of the movement towards freedom badly utilized it.

⁵ "International Migration law No. 16, Comparative study of the law in the 27 EU Members States for Legal Immigration", 2009, IOM, page 29

⁶ The interview of Gani Xhengo, the photograph which realized the photography of first Albanian cargo ship (mythic Albanian Exodus), full with emigrants from Albania (Durrës) to the Italy (Brindiz), in August 7, 1991. This photo is named "Through to the West" and the Benetton considered as its photo. (The Newspaper "Shqip", August 29, 2012; page 18-19)

The Albanian emigrants during the transition time

The Albanian transition period has been and continues to be a difficult period for immigrants. The difficulties of their integration in host countries are united with the difficulties created in Albania. Albanian politics of transition time is shown indifferent to immigrants and unable to contribute to their integration.

The political paradox is between the Albanian government policy and policy of the Western governments.

While Albanian immigrants trying to gain the status of citizens in the countries where they living and working; in their country, are unable to exercise the right to vote..

So the weight of immigrants in integration process in Albania, was not very big in the cultural and the political space.

During the first 15 years of post-communist migration (1992-2006), Albanian immigrants gave a great contribution to the development of the Albanian economy.

Almost every Albanian family in the early years of post-communist transition had based its livelihood to bring its member financial income immigrant.

In the early 2000s in Albania went about 3 billion U.S. dollars of remittances. In 2007 the remittances reached 5,161 U.S. dollars.

Recent years, the economic weight of Albanian emigrants in Albania has been sitting for two main reasons:

Economic crisis, which has affected all western countries has led to lower income immigrants and increasing unemployment.

The crisis affected more Italy and Greece. And in these two countries are more than 1 million Albanian immigrants.

This crisis has forced many immigrants from these countries, especially in Greece, because there have lost their jobs and even homes.

The second cause of the reduction of remittances is to create a new generation of Albanian emigrants in Western countries.

This generation has already created their families; have taken home loans continued school children. So they spend more money to live exactly in the places where they are resident than send them to Albania.

The Integration of Albanian emigrants

Europe is considered by Albanians as their natural house. The Albanians are Europeans. The integration of Albanian is return into the original identity. The Albanian Being is an European Being..

Albanian cultural orientation is the western cultural orientation since 2000 years before. Albanian culture from mythology down to us is the similar culture to the culture of European peoples.

During the xv century, until the twentieth century, the Ottoman Empire established a the first wall between Albanians and Western Europeans.

During the xviii century, the Muslim religion further strengthened this wall. But the Declaration of independence (1912) and the creation of the new independent Albanian state, the wall collapsed and started a new period in the approximation of the Albanians to Europe.

The second wall which divided the Albanian people from the European West, was raised by socialist totalitarian system (1944-1990), which isolated Albania absolutely out of Europe for 50 years.

Integration of Albanian migrant's post-communist era was between the two perceptions, ore before two realities.

The only dream of Albanians was just leaving their country to escape from poverty, unemployment, and to gain lacking freedom, thus saved from brutal totalitarian regime.

At the time when this dream was realized, at the time that they fled from Albania, located in front of an unknown reality European, who had faced.

Europe was more than an old house for Albanian emigrants. It was a new relationship. It was the new unknown culture.

Albanian immigrants began to realize that European integration had to do with the meaning of Europe not only a house.

"Integration is a permanent feature of European society; of the 474 million Nationals and legal foreign Residents of the EU, European Economic Area (EEA) and Switzerland, some 42 million were born outside their European country of residence there".⁷

Integration of migrants depends on the policies that follow the governments of European countries and the European Union directives and policies for this purpose.

⁷ "International Migration law No. 16, Comparative study of the law in the 27 EU Members States for Legal Immigration", 2009, IOM, page 19

On the other hand the integration preceded by legal mechanisms, administrative and Albanian political parties.

So the immigrant integration policy, is a global policy, which extends from the UN to each state. But the Council of Europe is preceding global policy of integration of immigrants.

Naturally the administrative side of the integration of immigrants is easier.

More difficult and slow is the realization of social integration as a complex relationship and above all as a global cultural intercommunication.

This jumping over local boundaries, ore national borders, religious, racial, etc.

“In late 1980 the Stalinist states of the Easter block finally collapsed and there were trumpeting of a New World Order. These included assertion that ‘the communism dead. Conflicts worldwide would subside and forced emigration would demised. But the new world was volatile, disorder and productive of repeated crises of mass displacement.⁸

In 1990 the number of refugees in world was 27 million and this number in 2003 were 15 millions. I think that these figures are relatively true.

After the 90 years of 20th century immigrants in Western countries have imposed a change of the legal system, economic structures of social organization, even in family life. Today, are increasing the number of marriages between immigrants and non-immigrants.

All these changes were not anticipated by the policies of Western governments. Now proceed exactly in the path of change and these speeds up *the integration of immigrants*.

The integration of immigrants is a feasible alternative.

It is the middle way or “golden middle” Aristotelian. This road passes between *assimilation and isolation. The most useful and the most effective vehicle of integration is the adaptation of immigrants.*

Assimilating trends appear to most Westerners in case when the immigrants are Muslim faith. It has happened in the case of Albanian immigrants. A part of them have changed their names and other identity data to be self protecting by assimilation.

This phenomenon is more pronounced in Greece. But prejudices are presented in other countries. Exception is in the USA, which was founded as a nation of emigrants.

⁸ “The new European Diaspora: national minorities and Conflict in Eastern Europe” by Michael Mandelbaun. Elez Biberaj “The Albanian National Question” page: 211.

Isolation that appears to a minority of immigrants is a negative phenomenon and hinders integration. Integration of immigrants is saving and opening cultural identities and their development harmonic.

A major role play in the European integration of emigrants has the state they come.

Albanian state after the fall of communism have no any political strategic for the integration of immigrants in Europe.

Albanian transition was accompanied by political instability, war raging between the majority and the minority Albanian political, focused only on taking power.

Many governments that have been created have not had a strategic plan and collaboration with governments and other European agencies for the integration of immigrants.

Immigrants are estimated themselves in view of the remittances they bring in the country.

Integration of immigrants also an equation was solved with the value of three Restrictions: themselves immigrants, European governments and other stakeholders (European politics) and the Government of Albania (Albanian policies)

How Albanian immigrants have left the country after the fall of the totalitarian regime? Where Albanian immigrants and what are their problems for integration?

These two questions, as well as some others that come out of them are admitted at the beginning of post-totalitarian transition and still not have correct answers yet.

“Ever since the early 1990s Albanians have been the main migrant group in Greece; and Albanians is now the second largest migrant community in Italy, after Moroccans... From an Albanian perspective, emigration has removed perhaps one in six of the population since 1990”.⁹

I have compared the data of “Immigrazione Dossier Statistico 2008 XVIII Rapporto” with some Albanian author’s publications on immigration as well as data for some Non Government Organization (NGO) and find there an equivalent figure for Albanian immigrants last 20 years.¹⁰

Starting from a number of sources, we can state that during the 20 years of post-totalitarian transition fled from Albania to Italy about 500,000 immigrants in Greece

⁹ *Peoplemovin-A visualization of emigration flow. 2013*

¹⁰ “*Immigrazione Dossier Statistico 2008 XVIII Rapporto*” Centro Studi e Ricerche idos Dossier Statistico Immigrazione Caritas/ migrantes Via Aurelia, 796. 00 165 Roma, page 503. Italia. Principali paesi d’origine del richiedenti asilo (1990-2007): Albania (1990-2000) 21.300 emigrants Former Socialist Yugoslavia 12.197 emigrants

about 800,000 immigrants and 500. 000 other immigrants have gone to France, Germany, Belgium, Canada, USA, Switzerland, etc..

The integration and returning in home in time of globalization are not divided. On our days the key "returning in home" has a new dimension. This dimension to immigration is far from the traditional Albanian dimension. This change happened target changing the space (distance) and the time. Today the distance between Athens, Greece and Tirana, Albania is less than that between two Albanian cities which are respectively north and south of the country. In our days for an immigrant is very important the employment but not the distance between the residence and to a job.

In the global era between the individual and the fatherland (motherland) has a spiritual cultural relations. This relationship is there an ideal content. It is an eternal bond and is not as dependent on material factors.

Albanians say: "*bukë e hi në shtëpi*" (East or West, home is best).

The meaning of the expression is that the Albanian indulge in his house, when the food is enough and family warmth.

The integration of immigrants is a process that is related to their return home. Coming at home is a historic natural movement. Albanian culture said: "The stone weighing heavily in its place". One of the tips that give Fathers of Albanian Renaissance easy "do not forget the place where you leave."

The second factor that defines and promotes the return of migrants to their homeland is the economic crisis that is happening in the western countries. The first to lose their jobs are immigrants. The first to lose their homes are immigrants. The first to lose money due to bank insolvencies are immigrants.

But in Albania return of emigrants has many problems. However, the return home is conditioned by the level of integration of immigrants in Eastern countries. As complete and as soon achieved the integration, the more quickly and useful becomes even adapting their home.

The return of emigrants at home determined the internal integration in the country.

In the post-communist Albania had over 60% of the population residing in the village. During the totalitarian socialist regime was unable to move from the village and live in the city.

Indeed modern urbanization in Albania began with the fall of the totalitarian system, so after 90 years. This process in Western Europe was done many centuries ago.

Influx of Albanian population from the countryside to the city after the collapse of the totalitarian system created a new situation unknown to the Albanian society.

Therefore, the integration of this population in Albania is a process that depends on the completion of integration standards of Albanian emigrants in Western countries.

Harmonization of these two experiences makes the Albanian movement towards Europe faster and with a higher quality.

Integration of migrants passing through colliding positives and negative; progressives and regressive.

This means that the opinion of citizens in host countries is to a reality with two views:

First appearance is the contribution of Albanian immigrants in these countries, the behavior and performance of their.

Second appearance are negative phenomena, especially crime, drugs, prostitution, trafficking.

In European Countries the Albanian emigrants are giving a good and a great contribution to the development of contemporary civilization.

Most Albanians are working in difficult sectors of the economy in these countries such as agriculture, construction, industry and a part of public services.

Second generation of immigrants are contributing to the intellectual life, namely in Western spiritual culture.

Italy is creating a new generation of Albanian immigrant writers, who are starting to have a wider interest in the environment.

In Canada some Albanian immigrants give contribute in the field of administration.

Albanian artists differ in different countries for talent and performance to contemporary standards.

Making the balance of these two images, local opinion, often directed more toward the second view, to the negative appearance.

In this negative orientation affects the media. The latter produces no news when the thief reaches into his back pocket, but when the victim picked up the hand of a thief.

Perhaps at this time, more people have more interest to the evil rather than the good.

However we have discovered that the double of Albanian emigrants is a disturbing phenomenon.

This phenomenon appears sharply in Albania during the summer season, when many migrants return to make annual holidays.

During this time in Albania increased crime, hooliganism road, breaks down traffic by migrant's cars. Immigrant's exhibit crowd behavior in contrast to their behavior in the countries where they are resident.

Identity and integration of Albanian emigrants

The integration of Albanians emigrants is closely connected with the identity of Albanians and the identity of Europeans

Identity is a functional aggregate of the natural human values oriented and not oriented. This definition is a reflection which is determined from the modern age. For the more, in our global era, the identity is communicated with the inter human and intercultural competence.

The Albanian identity has moved in a historical parallel with the western European identity during all the centuries of the human history.

The interruption of the human communication between the European identity and Albanian identity has happened for historical subjective reasons which, neither have been and nor they are objective dividing causes. This division does not coincide with the division between western and eastern civilization.

Therefore the European integration process for Albanians is a process of turning into Albanian natural historic identity.

"The promise", the heroism, the pride and the spirit of sacrifice are unified in a personal identity of Albanians. If in many eastern populations it would be acceptable the sentence: "I have no self", among the Albanians it is acceptable the sentence "I have myself".

Cultural identity is considered as first identity in philosophical meaning and historical meaning. This identity is concentrated in the spiritual culture and material culture of Albanians. In the folklore this identity is very obvious. It is shown in the spiritual creativity as well as in the material living means, in working tools and furniture. The basis of this identity is the language".¹¹

The second level of the identity is the social individuality. This identity is the prime Albanian identity. It starts and moves together with the Albanian being. The identity of the Albanians that is the Albanian being as well as their culture have the same origin, have the same historical evolution.

¹¹ Shaban D. (1984) *Problems of the formation of the Albanian people, their language and culture*. (Selection). Albanian Academy of science. Tirana Albania. page 18

The identity is a process which has as integral part the natural adaption of human. It is organically related with the adaption of the being. The adaption is an original quality of Albanians. The adaption historically is transformed into an Albanian authentic culture. The normal comprehension of the adaption is getting used to the new conditions of the being. In the Albanian case this aspect is developed as an adaption with their historic fate which in the Albanian case has been a bad one. Albanians are obliged to be able to survive facing the evil; to admit life as it has come to them. This particularity of the identity is shown in the Albanians either as non-contradiction towards the evil. Here it springs up the reason of non-rioting. The Albanians have not been spot as a protesting population. They did not contradict or protest against the communist regime as Greeks, Hungarians, Polish or even other eastern people did. Albanian even before hadn't protested for their rights.

Integration as a cultural movement of the identity: Albanian integrating movement.

Identity is a process, a movement where function the vectors: identity, being time and space. Integration is analyzed as a category which functions in relationship with identity.

By communicating with the integration, the identity exchanges some values or some functions and together they realize the integrating process. In the actual order of things, the integration has come to be a reality and an objective process which is conditioned by natural laws and also by human laws. But in contrast to integration identity bears a strong presence and action of subjective factors. This particularity happens because in the identity "ego" is in the centre. It is clear that "ego" is an epicenter of identity in the individual as well as center of the group identity and the whole society.

These two categories and simultaneously even two actions can't be understood and can't function if they are not in communication with the category of movement.

The movement takes a new dimension with the identity and integration. The movement category is shown as a category which unifies in a sole: time and space. So the universal dimension of movement is increased up to the measures of the universality of the integration process. We call this movement "integrating movement". So, now we have to do with a *dialectic triad: integration >=< identity>=< movement*.

All three these categories and actions are ordered according to the order of communicative vessels. Integration is the passing from an old identity towards a new identity. Integration is a negation of an identity and in the same time a parallel an affirmation of a new identity. This triad is not developed according to Hegelian idea of triad. This is because all three categories as well as other categories like space function not according to the principle of Hegelian dialectic negation. To the contrary these obvious categories and other ones less obvious function according to the principle

of communication and the existence to every level of development. They function as developing processes and not as a negation result. We did this theoretical view to come to the Albanian reality station. In the Albanian case European integration is the passing to space and time of Albanians' identity from an Albanian identity to European identity.

The content of the Albanian process of integration is the movement toward present European identity. Albanian integrating movement is an awake of Albanians and not a negation of a certain state or situation. European integration is an aim towards which moves the Albanians' identity. In this case the movement forces the identity of Albanians to walk towards another identity. There are two identities with multicultural content. The European identity is an identity which owns a high standard. This means that it is a much more matured identity and also contemporary. And the Albanian identity which seeks to reach this level. The European identity is presented to the Albanians as an integral identity. And the Albanians identity in its development goes toward integration. When it reaches the level of European identity then the process is one-side and one-time. This is because the integrating movement is objective and eternal. So the integration of Albanian identity into European identity is the concordance of the movement with time and space.

Integration as a cultural intercommunication

Western multiculturalism as a space wherein the Albanian cultural integration moves.

The multiculturalism of western countries became even for Albanians their integrating space. In this space starts and moves the Albanian identity toward a new identity and with greater measures. Albanian individuals came across western multiculturalism in an unknown space. Their great desires to reach this space, the fear to the unknowns, and the insecurity for the future were the first instincts of the self-defending of the Albanian emigrants. They came to learn the language of the resident countries. To become a Greek citizen normally they have to learn the Greek language. The same can be said about "Italian", "German", "French", "English" case, etc.

Albanians have a natural inclination to learn foreign languages. But learning foreign languages for Albanian is only a beginning because the integration process is only completed when it meets the reality as natural integral cultural communication.

This process will complete even the intercommunication among individual identities, group identities, national or community identities and it is also trying to parallel to the multiple identity with the globalize.

By estimating the up-to-now integrating reality with the theoretical possibilities of the integration process we can conclude that in the transition time will be completed

the legal integration, economical and social and also political integration of Albanians toward the Western countries. While the spiritual integration of Albanians in the euro-western multicultural space is a relatively longer process, which will be completed by the second generation of Albanians.

This experience shows that cultural communication cannot be unified with the process of integration. It is the first indispensable means and everlasting just as integration itself is an everlasting process.

Integration, multiculturalism and identity are now transformed from category to philosophy and concrete actions which increasingly more are completing human values of solidarity and social cohesion.

Globalization is conceived by us as a central category of the post modern human thought in twentieth century. It is in the same time the space and content of education and cultural intercommunication of our era. We start our reasoning for globalization from its origin since the ancient time and basis of our reasoning are the Greek and Roman philosophical views of academic stoicism. The source is mainly economical in the beginning of the twentieth century, which has in its basis the business and its organization to make them, the more international.

Intercultural communication is a very effective means for the education and integration of identities in the global era. A cultural citizen is a polyglot who is able to move comfortably within multiple and diverse communities while resisting the temptation to search for a purer and less complex identity.

Conversely, *John Urry (2000)* suggests that we become cultural citizens through the growth of a "surface" cosmopolitanism that has helped produce a certain "openness" to the rich pattern of geographical and historical culture the globalism has to offer on this reading, "cultural" citizenship is more the product of the free mobility of gods and peoples than legally formulated right and obligations. Our argument on this case is in the environment of the Albanian emigrants in Greece, Italy and other western countries after the totalitarian collapse.

The religion identity of Albanian is not any essential structural component of their identity. The religion of Albanians as a part of their culture.

Until to 1870 year, Europe was considered the Albania as a Muslim nation and culture as an East culture, while the Albanian people has not considered as a formative of the national state.

This assessment of Europe was only a prejudice which still appears and adversely affects the integration of immigrant Albanians.

We have compared so far the philosophy of G. Vico for the three cycles of the human history with the Albanian historic truth and it results that the Albanian population has not passed yet the period or the theological cycle of its spiritual history.¹²

The relation between religion and identity is a one-dimensional cultural relation. This has to do only with one function of religion from many other social functions, which there are in the religion. Through religion individual find a greater confidence, to affirm their identity. People by means of religion gave answers to some questions about themselves to some questions about world that is about others.

Albanian Muslim cultural identity in the West.

Bulks of Albanians who have gone to West after 90s of the twentieth century depend on Muslim faith. The first surge was toward Greece, Italy, Germany, UK, Belgium, and Switzerland. A part of them has gone to USA and Canada as well as in Australia.

Cultural integration has been and still is the first priority of their lives. One after more than twenty years past it has begun to be present in those countries evens the second generation of Albanian emigrants.

Albanian emigrants have built their families and have their children who have started to be integrated as the second generation of Albanian in the West. Anyway, the integration of this part of Albanian population in Western Europe, especially in Italy, Greece, Germany, Belgium, France and USA also and Canada, and other countries is influenced even by the religion relevance.

As soon as Albanians were in these Western countries there were observed two views of the integrating process. Albanians themselves didn't feel the worry of the religion in the West. They started a fast and pragmatic adaption to the new social climate where they were found in. Furthermore this occurrence was followed even by personal identity documents fraud or the fraud of national identity.

The second view was the attitude of the Western countries' populations toward the Albanian emigrants. A great part of the Western hosts were more than needed conservative, in accepting Albanians, because of their Muslim religion.

Nevertheless our search in this space has convinced us that the Albanian integration to West is not now conditioned by their religious faith. The religious Albanian emigrants in the western countries favor themselves also because of their shallow knowledge they own about Muslim religious obligations.

The reality of European countries especially the reality in France, Italy, Germany, Switzerland, England verifies that there is a emphasized difference between Albanian

¹² B. Croce (2003) *"My philosophy"* Tirana, Albania, page 91

Muslim religious behavior and Muslim religious behavior of other Eastern countries. The later ones have a deeper illuminist mental and spiritual relation with the Muslim religion and the Qur'an. An important and encourage factor in this integration is the influence of the emigrations younger generation of Albanians.

A younger generation of Muslim emigrants is coming of age in the West. A part of them now bore in the West as distinct from their parents. The young people don't reject the integration and assimilation like their parents often desired. In case of integration of Arab muscleman's and other muscleman's from Middle East country and from large east country. The younger generation of Albanian is better educated than their parents. There is also an economic factor. The younger generation is better educated than their parents. They had arrived largely to take up menial jobs as bus conductors of factory.

Finally in the Albanian Muslim integration in Europe mostly Christian it influences positively also the secularism phenomena and the reduction of the power and authority of religion.

This tendency of European society is an integrating space for Albanians. So unlike all Muslims of other countries, Albanian Muslims are integrated quickly and easily to the European secularist environment.

Table 2

Albanian People moving (migration flows a cross the world)
2.986.952 population
1.438.451 Albanian migrants are in:
Greece: 676.846
Italy: 522.647
Macedonia: 91.128
USA: 83.128
Germany: 15.964
Canada: 11.985
Turkey: 3.037
United kingdom;3.065
France: 3.037
Australia: 2.628

Source: Peoplemovin-A visualization of emigration flow. 2013

Bibliography

1. "The world fact book. Europe: Albania" 2009. Washington, DC: Central Intelligence Agency.
2. Agostino Portera "Identity Development in a Multicultural Context: risk and educational opportunities: An Empirical Study with Young People of Italian Origin in Sudbaden (Germany) and Southern Italy". European Journal of Intercultural Studies, vol. 8, No, 3, 1997 page 247-256
3. Portera, A. & Carl A. Grant (2010) *Intercultural and Multicultural Education. Enhancing Global Interconnectedness*. Rutledge Taylor & Francis Group
4. Nicola Mai: "Albanian migration: demographic and other transformations", 2007.
5. "Studi migration emigrazione studies", Estratto, centro studi emigrazione-Roma. Anno xxxv- September 1998- N.131 pages 499-516
6. K.Barjaba: "Migration and Ethnicity in Albania: synergies and Interdependencies" Easton Institute for International Studies, Summer Fall 2004, vol xi, ISSUE 1, page 231-239
7. "Kosovo. What everyone needs to know", by Tim Judah. Oxford University Press USA 2008
8. M Clyne (1994) *Intercultural communication at work. Cultural values in discourse*. Monash University Cambridge University Press
9. P Pedersen (1994) *The five stages of cultural shock. Critical incidents around the world*. Greenwood Press, Westport, Connecticut, London
10. Steiner, R. (2004) *Human values in education*. Anthroposophy Press Arnheim Holland
11. Adler, P S (1974) *Beyond cultural identity: reflections on cultural and multicultural man*. Intercultural Press USA page 225-247
12. Cable, V. (1994) *World's New Fissures: Identities in Crisis*. London: Demos.
13. Boyd, Ē. & M.M. Mackenzie (1930) *Toward New Education* A. A. Knopf University of Michigan
14. Tomlinson, J. (1999) *Globalization and culture*. The University of Chicago Press.
15. C, Pierre (1981) *Training for the Cross-Cultural Mind: a Handbook for Cross-Cultural Trainers and Consultants*, Second Edition. SIETAR. The Society for Intercultural Education, Training and Research, USA. Page 82-88
16. Beyer, P. (1994) *Religion and Globalization*. London: Sage
17. Cohen, J. (1997) *Global Diasporas: An Introduction*. London: UCL Press.
18. Friedman, J. (1994) *Cultural Identity and Global Process*, London: Sage.

19. Nick Stevenson (2001) *Culture and citizenship* Ltd. London SAGE page 74
20. Vico, Giambattista, (2002) *The First new Science*, edit. and trans. L.Pompa, Cambridge University Press
21. J Casanova (2001) *Religion, the New Millennium and Globalization*. Sociology of religion 62, nr 4 page 415-441
22. M.A.Seligson & John T Passe- Smith "*The political economy of inequality*", 1993, Lunne Rienner Publisher, page 163 (heat is the modern man)
23. Tariku Ramadan: "*To be A European Muslim*". The Islamic Foundation, Leicester, UK, 1999, page 178
24. Russell King: "*Albanians in Italy and Greece: a study in migration dynamics and social exclusion*". Collaborators Sussex Centre for Migration Research, University of Sussex Department of Politics, University of Dundee, 2003, page 1
25. Philip Marfleet: "*Refugees in a global Era*", 2006, PALGRAVE MACMILLAN, New York USA page xii.